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KINGSTON ONTARIO CANADA



A
S E R M O N

Preach'd before the Right Worshipful

The Court of ALDERMEN,

AT THE

Cathedral Church of St Paul, London;

On Monday, January 31. 1708.

B E I N G

The Anniversary of the Martyrdom
of King Charles I.

By GEORGE SMALRIDGE, D. D.

D U N C O M B E Mayor.

*Martis, viii. die Februarii, 1708. Annoq; R. Reginae
ANNÆ, Magne Britannie, &c. Septimo.*

THis Court doth desire Dr. Smalridge to Print
his S E R M O N preached at the Cathedral
Church of St. Paul, on Monday the Thirty-First of
January last, being the Anniversary Fast for the
Murder of King Charles I. G I B S O N.

London, Printed by G. J. for JONAH BOWYER,
at the Rose in Ludgate-Street. 1709.

To the Right Hon^{ble} Sir Charles Duncombe,
Lord-Mayor of London, and to the Court
of Aldermen.

Right Honourable,

That Honest Zeal, which the following Sermon
expresseth against the Murder of King Charles
the First, is the Only Thing in it, which
could deserve Your Thanks, and recommend it to Your
Approbation : So that Your Order for its being made
Publick, is an Open Testimony to the World, that a
Discourse against Rebellion is as acceptable in the City,
as at Court ; And that Those, who have forbore to
Speak their Minds, on such Occasions, for fear of
displeasing, have been afraid, where no Fear was.

It is to the Immortal Honour of that Great City,
over which You preside, that it had (even in the worst
of Times) this Character given of it by the Royal Mar-
tyr, That much the better, and greater Part of it,
was full of Love, Duty, and Loyalty to His Ma-
jesty ; And, that Persons of the like good Affections
to Our present Sovereign, may never hereafter, through
Want of Vigilance, Zeal, and Activity, suffer the
Infinitely Meaner Part in Quality, and the much
Lesser Part in Number, to prevail so far, as to Al-
ter the Government, so well establish'd amongst
Us ; but may gather up the Courage and Resolu-
tion to join with Her Majesty, in Defence of that
Religion, Law, and Liberty, which hitherto hath,
and which only can, make Themselves, Her Ma-
jesty, and Her Kingdom, Happy ; is the Hearty
Prayer of,

Right Honourable,

Your most Humble,

and Obedient Servant,

GEORGE SMALRIDGE.

JUDGES xix. 30.

And it was so, that all that saw it, said, There was no such Deed done, nor seen, from the day that the Children of Israel came up out of the Land of Egypt, unto this day: Consider of it, take Advice, and speak your Minds.

THE barbarous Fact, to which these Words refer, is set forth, at large, with all its aggravating Circumstances, in the foregoing Verses of this Chapter. To enter into the Particulars of it, is neither Necessary, nor Proper: I shall only, in General, observe, That it was committed in a Time of Anarchy and Confusion, *when there was no King in Israel*; That it was not a Crime of any One Single Denomination, but a Complicated Piece of Villany, involving in it the Guilt of many Gross and Enormous Sins; and, That the Persons concern'd in the Commission of it, were *certain Sons of Belial*, Void of all Pity, Regardless of Shame, and as Unrestrain'd by any Principles of Religion, or Remorse of Conscience, as if they had been equally sure, that there was then no God in Heaven, as, *that there was no King in Israel*. This Consummate Wickedness was done in *G'beah*, and a Report of it sent to the Tribes of *Israel*. All those, whom the Fame of it reach'd, did, upon their first hearing it, pronounce, that *There was no such Deed done, nor seen, from the day that the Children of Israel came up out of the Land of Egypt, till that day*. But although they had, without the least deliberating about it in their own Breasts,

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and without consulting the Opinions of Others, pass'd this Judgment upon it; Yet they are call'd upon farther to *Consider of it*, to *take Advice*, and then to *speak their Minds*: So that, from the Words, there do arise these Three Observations.

First, That there are Some Actions so shocking, that All Men do, upon the First hearing of them, without taking Time to Consider, without asking the Opinion of Others, Unanimously agree to condemn them.

Secondly, That although Such Actions do, at the First View, appear very Odious, Yet, in order to Confirm or Rectify our first Judgments of them, it is proper to *Consider* them farther, and to take in the *Advice* of Others.

Thirdly, That when any Actions do, both at the First View, and also upon farther Enquiry, appear very Flagitious, We should then, without any Reserve, Openly and Freely speak our Minds concerning them.

To each of these Heads I shall speak severally, and apply what I shall say upon Each, to that Execrable Fact, for which We are this Day humbling Ourselves in the Sight of God.

First, then, I observe, That there are Some Actions so shocking, that All Men do, upon the First hearing of them, without taking Time to Consider, without asking the Opinion of Others, Unanimously agree to condemn them.

However Men may differ in their Opinions concerning the Measures of Truth, and the Ways by which We do arrive at the first Notices of Things; Yet it is agreed by All, because attested by the common Experience of All, That there are Some Truths, which We do more easily Discover, and more readily and firmly Assent to, than Others. For, Some are the Results of Long Enquiry, and Close Reasoning; whilst Others offer themselves to our Thoughts of their Own accord; thrust in upon Us, whether we
will

will or not; and seem not so much to Court our Assent, as to Command it. We find Ourselves necessarily determin'd, in Some Cases, to judge One way rather than Another; and though We strive never so much, We cannot prevail upon Ourselves to Alter, or so much as to call in Question, such Judgments. These Truths, when examin'd afterwards, by Reason, are found to be very agreeable to it; but they do not wait for such Examination, before they can gain Admittance into our Belief; but are allow'd, without passing any Test, barely on their Own Account and Credit. Those, who never reason at all about them, are as Strongly, though not upon so Good Grounds, persuaded of them, as those who reason most; and though they may be capable of receiving, from Proof and Authority, an additional Strength, Yet they do not at all want it.

Now, amongst those Truths, which do thus prevent all Reasoning, and gain our Assent upon the First View, I think, We may justly reckon those Judgments, which We form, concerning the Essential Differences of Moral Good and Evil. For Our Sight is not more quick in discerning the Variety of Figures and Colours, nor more taken with the Beauty of Some, or displeas'd with the Deformity of Others; the nicest Ear hath not a more distinct Perception of the Harmony or Discord of Sounds; nor doth the most delicate Palate more accurately distinguish Tastes, than our Intellectual Faculties do apprehend the plain and familiar Distinction between Right and Wrong, Honest and Dishonest, Good and Evil, and find an Agreeableness and Satisfaction in the One; a Disagreeableness and Dissatisfaction in the Other. Hence is it, that the Prophet *Isaiah*, when he pronounces a Curse upon all those, who confounded what God had plainly distinguish'd, supposes the Opposite Kinds of Humane Actions to be at as great a distance the One from the Other, as the most Contrary Qualities, which

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We are inform'd of by the Reports of Our Senses.

Isai. v. 20. Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

I do not say, that this Power of readily discerning betwixt Moral Good and Evil upon the first View, doth extend itself to all the Differences of Humane Actions; or that in our Enquiry into the Rectitude or Obliquity of Such as are very Complex in their Nature, and whose Lawfulness or Unlawfulness depends upon a great Variety and Combination of Circumstances, We can, in a Moment, positively and surely determine, whether they are Good or Evil; worthy of Praise or Dispraise; fit to be by all Men Admir'd and Imitated, or to be Condemn'd, and Avoided. Our Senses themselves do not inform Us of every Minute Difference, which is to be found in those things which fall under their Special Notice and Cognizance. The first Departure from Streightness is not, perhaps, perceiv'd by the most curious and piercing Eye; it suffices, that what is Very crooked doth presently betray itself to the Sight, though We cannot precisely determine, where its Obliquity doth first commence. And thus also it is in Moral Actions; Some of them are of a Mixt Nature, in which the Colours of Good and Evil are so blended and confusedly put together, that it is sometimes very difficult to determine, with which Sort they ought to be rank'd; but still, what is Eminently Good, or Notoriously Evil, doth soon discover it Self: There is that Beauty and Comeliness in Some Actions, which the most negligent and transient View cannot but take Notice of, and be Charm'd with; that Hideousness and Deformity in Some Sins, from which Humane Nature, as corrupt as it is, doth instantly Start back and Recoil.

And it is for very wise and good Reasons, that God hath so form'd our Faculties, that, concerning Such Actions as are Extraordinary in Either Kind, Such as are Extremely good, or Extremely wicked,

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all Men should be able to judge thus Readily, and thus Truly. For, in Humane Life, it often happens, that an Occasion is given us of doing Some great Good, or a Temptation laid before Us to commit Some great Evil, when there is no Leisure allow'd Us of entering into a long Deliberation, whether the Good or Evil, to which We are invited, be really Such, as they do at the first Sight appear, or not: In which Cases it is necessary, that We should act according to our Present Light, and, therefore, by Providence wisely order'd, that we should enjoy such Open and Plain Day-light, that there should be no Danger of our Stumbling. By this Method, God hath made the Same wholesome Provision for the Security of our Souls, as He hath done for Preserving the Health of our Bodies: To Such Meats as might prove noxious to Us, and being once taken down, digested, and mingled with the Mass of our Blood, might quickly destroy our Lives, We have often so strong an Antipathy, that We refrain from them, merely on account of this Natural Aversion, without considering the mischievous Consequences, that might arise from Our indulging Our Selves in them: And in the like manner, those Sins, which carry with them the greatest Malignity, and which are most perillous to the Souls of Men, do create in our Minds such an utter Abhorrence and Detestation, that We are thereby more powerfully restrain'd from the Commission of such Sins, than We should be by the bare Consideration of those evil Principles, from whence they flow, or those manifest Dangers, to which they do expose Us. All Men are not endu'd with so much Penetration of Thought, so much Strength of Reasoning, so much Dexterity and Skill, in deducing One Truth from Another, as to Discover, or so much as to Perceive the Force of those Arguments, which may be brought to prove a thing Wicked and Abominable; but without Reasoning, without drawing any long Train of Inferences, without enquiring into the Hidden Grounds and Causes of Evil, All, who are not de-

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stitute of Common Sense, do quickly perceive, in Gross and Heinous Sins, that monstrous Turpitude and Deformity, which is, in itself, Visible, and not to be Over-lookt.

Thus, as soon as the Children of *Israel* were inform'd, that a Daughter of One of their Tribes had, by the Men of *Gibeah*, in a Violent and Outrageous manner, been Assaulted, Abus'd, and Murder'd; the Indignation, which presently arose in the Breast of Every One, who heard it, superseded the Necessity of any tedious Search into the precise Demerits of the Action; and the Voice of all the People spoke aloud what the Voice of Nature had before whisper'd to each Man's private Thoughts, that so Unparallel'd a Wickedness deserv'd the severest Censure, and warranted the keenest Resentment.

And, doth not the Treason of this Day kindle in our Breasts the like just Indignation! Can We hear of a Sovereign Prince murder'd by his Own Unnatural Subjects, and doth not the bare Mention of it excite in our Minds the utmost Abhorrence of so barbarous an Action? Do not *our Ears tingle*, as soon as we hear of it? Are not our Spirits immediately in a Ferment, at the First Report thereof? Doth not a Fire presently burn within Us? Do We not feel our Hearts glowing, on a sudden, with an holy Zeal, against so Ungodly, so Unchristian, so Inhumane a Deed? And are We not, by a sort of Natural Instinct, which prevents all Reasoning, which leaves no room for Deliberation, forcibly determin'd to conceive in our Thoughts, and with our Tongues to express a *Perfect Hatred* of it? Can We look upon it to be Necessary, can We judge it to be even so much as Lawful for Us, Calmly and Sedately to Deliberate, whether such a Fact is to be condemn'd, or not? Is it not, in some Degree, Blame-worthy to be Cool, and Dispassionate, upon so provoking an Occasion? And, should We not betray too much Indifference and Lukewarmness, if We should take time to Consider and Advise, before

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before We pretend to Form any Judgment about it? Need We to suspend our Opinions concerning it, till We have more Carefully and Thoroughly examin'd it? Are We afraid of being Rash and Precipitate, unless We Impartially weigh, in an equal Balance, what is to be said For it, as well as what is to be said Against it? Must We wait, till the Apologists for Rebellion and Murder have *brought forth their strong Reasons*, and till We have tried the Strength of those Pleas, which they have to advance, in Defence of Blood-shed and Parricide, before We proceed to determine any thing in our Own Thoughts about them? Might We not, in this Case, safely appeal to the first Judgments of Those, who are so hardy as to Defend this Day's Treason, or even of Those, who were so wicked as to Commit it? For, although there be No Crime so Heinous, which may not find some Advocates, None so shocking to Humane Nature, which Men, violently push'd on by the Instigation of the Devil, and given over to a Reprobate Mind by the just Judgment of God, may not bring themselves, at Last, to Consent unto; Yet We have no Reason to doubt, but that the Execrable Fact, of which We are now Speaking, did, at the First Proposal of it, appear in the same black Colours to the Patrons of it, Yea, and to the very Traitors themselves concern'd in it, as it doth to Other Men; that Natural Conscience did, in them, for some time, bear the same Testimony against it, as it still doth in Others; and that they must have taken a great deal of pains to stifle the Convictions of their Own Minds, before they could bring themselves to Excuse, to Justify, and to Approve an Action, which must, at First, have stricken Them, if they were not of a different Make from All Other Men, with a Natural Horror and Aversion. But that We may not seem, in a Matter of so great Moment, to lay too much Stress upon the First Judgments, that Men form, which, after all, perhaps, may be but Prejudices, it will be proper for Us to proceed to
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Second Consideration, That although some Actions do, at the First View, appear very Odious, Yet, in order to Confirm or Rectify our First Judgments of them, it is proper to Consider them farther, and to take in the Advice of Others.

When an Action is immediately to be done by Us, and there is no time allow'd Us to deliberate about it, the Dictates of our Own Conscience, being the best Guides We have, must be follow'd by Us. But concerning Actions Already done, We have more leisure to judge, and, therefore, ought to take more care to judge aright. If they do, at the first View, Appear wicked, this is a shrewd Indication, that they are so in an Eminent Degree; but, upon a farther Examination into the several Circumstances of them, We may find either good Reasons to Alter our first Opinion, or clearer Evidence to Confirm Us in it. Such Notions as prevail in the Age, in which We live, and among the Persons, with whom We converse; such as have been instill'd into Our Minds from our Infancy, and have all along grown up with Us; such as We have heard often Inculcated and never Contradicted, We are apt to look upon, as engraven in our Hearts by the Finger of God; when, perhaps, after all, they are only the Prejudices of wrong Education. That We may not, therefore, be misled into Error by any such Prepossessions, it will be expedient for Us to re-examine our former Judgments, and to enquire, how things will appear upon a Nicer and Closer Scrutiny. When a thing appears Crooked to the Eye upon the first View, We can't but pay so much Deference to the Testimony of our Senses, as to presume it such; but because this Appearance may sometimes chance to proceed from a Defect in the Organ, and not from any real Crookedness in the Object, for our better Satisfaction, we measure it by a Rule, and then pronounce with more Certainty concerning it; and the same Method We ought to observe, in judging of Moral Actions; if they, at the First Sight, appear Notoriously Wicked, we cannot but entertain a violent Suspicion of their being such; but because this Appearance may arise from some Corruption of our Judgment, when there is no Obliquity in the Actions themselves, the best Way to prevent all Possibility of Error, will be to examine them by the only Infallible Test, the Law of God: If they will abide that Trial, they are not, by Us, rashly to be condemn'd; if, upon a Deliberate, Fair, and Impartial Examination, they are found plainly repugnant to the declared Will of God, We cannot

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cannot be thought too dogmatical or peremptory, in passing Sentence of Condemnation against them.

But this Sentence will carry still more Weight and Authority with it, if We do not depend too much upon our Own Judgments, but call in the Advice of Others. Men are so apt to differ in their Opinions, and take so great a delight in contradicting Each Other, that those Truths must carry with them a more than Ordinary Degree of Evidence, in which All or Most Men do agree; He who considers, what a wide Difference there is in the Ways of Mens Thinking and Judging, from the Difference of their Complexions, Tempers, Education, Character, Profession, Age, Religion, and other innumerable Specialties, by which they are distinguished One from Another, and dispos'd to form very Difficult Judgments concerning the same Persons or Things, will not be surpriz'd to find, that several Men do seldom concur in the Verdict, which they pass upon those Actions, that fall within their Observation and Cognizance. Some Speculative Truths there are, in which the Interests of Men being not at all concern'd, all may Unanimously agree: Some Rules of Life there may be, (tho' these much fewer than the Other) which most Men may join in the Approbation of: Some Virtues or Vices, which, consider'd Abstractedly, and without Regard to Persons, they may agree to Praise, or to Condemn: but when they come to judge of Actions, not as they are in Idea and Theory, but as they are in Reality and Fact; not as they are in Books, but as they are perform'd by such and such Men; here several things will offer themselves to influence and bias their Judgments. When, therefore, notwithstanding there are so Many and Strong Obstacles to hinder Men from concurring in their Opinions, any Actions are condemn'd by a General Consent, this Unanimity of Judgment is, though not a Demonstrative Proof, yet a very Strong Presumption, that Such Actions are Notoriously Wicked, and in Reality Such, as they do Universally appear.

Now, if We take these Measures in regulating our Judgments concerning that black Treason, which hath made this Day unto Us a Day of Shame and Reproach, a Day of Mourning and Lamentation; if We examine it narrowly in all its Parts, if We try it by the Rules of Morality, Law, and Religion; there will be as much Difference between the Degrees of Guilt, which will Then appear, and those which it Seem'd to have upon a Transitory View, as there is between the Dimensions of an Object Closely observ'd by the Help of
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the Best Glasses, and Slightly glanc'd upon by the Naked Eye: But This flagitious Wickedness hath been so Often, and so Thoroughly consider'd; the Best and the Wisest Men have so frequently declar'd their Opinions of it, and have confirm'd those Opinions with Such Strength of Reasoning, the heinous Guilt thereof hath been plac'd in so clear a Light, and describ'd in so lively Colours, that it would be scarcely excusable, at this Time, to attempt a faint Copy of that Night-piece, which hath been drawn by the most Masterly Hands. Should We bring into One Comprehensive View all the various Circumstances, which jointly contribute to enhance the Demerit of this enormous Sin; Should We draw up an exact Catalogue of all the Insolences, Indignities, Perjuries, Tumults, Rapines, Devastations, and Murders, that prepar'd the Way for it; and all the Disorders, Confusions, Oppressions, and Tyrannies, that follow'd it; Should We take into our Consideration the Personal Virtues, and Sacred Character of that blessed Prince, whose Innocence ought to have Secur'd Him from all Harm, had he been Responsible for his Conduct at any Humane Bar; and whose Majesty ought to have exempted Him from Violence, had He been guilty of the Crimes Unjustly laid to his Charge; Should We represent to our Thoughts the Many and the Strong Obligations, which his Rebellious Subjects lay under, from Gratitude, Honour, Fidelity, the Laws of Nature, the Laws of the Land, and the Laws of God, (all which Bonds, *when the Spirit of the Lord, as they impiously pretended, came mightily upon them, were presently broken, as a Thread of Tow is broken, when it toucheth the Fire*) Should We run through the Tragical History of Their Crimes and His Sufferings, and follow Him from Palace to Palace, from Camp to Camp, from Prison to Prison, till, at last, We attend Him on the Scaffold; Should We reflect on the deliberate Malice, wherewith this hellish Deed was Design'd; the steady Wickedness, wherewith it was Carry'd on; and the remorseless Cruelty, wherewith it was Accomplish'd; Should We take in to the Account the Dishonour done thereby to our Country, and to our Religion; and the bold Profanation of God's Name, in begging his Guidance and Aid, in the Violation of his Laws, and ascribing to Him the Praise of those Actions, whereby He was, in the most Sacrilegious manner, Blasphem'd; Should We, in short, look Backwards upon all those Calamities which Our Fathers and We have felt, or Forwards upon all those Miseries, which We and Our Posterity have yet Reason

son to fear, either as the Natural Consequences of this great Sin, or as the just Judgments of God on the Account of it; Such a Representation as this, however Imperfect and Short of the Truth, must necessarily Confirm Us in the Opinion, which We had, upon the First View, entertain'd, of the Execrableness of this Fact; and extort from Us an Open Declaration against that Wickedness, which We cannot but, from the very Bottom of our Hearts, Abhor. For, as We observ'd, in the Third and Last Place,

When any Actions do, both upon the First View, and also upon a Farther Enquiry, appear very Flagitious, We should then, without any Reserve, Openly and Freely *Speak our Minds* concerning them.

In vain do our Natural Consciences bear Testimony against Notorious and Crying Sins; in vain is that Testimony, strengthen'd by the concurrent Suffrages of Reason and of Religion; if, when We have taken due care to form our Opinions aright, and are under any Obligations of Justice or Charity to declare them, We are either so False as to speak Against our Minds, or so Pusillanimous as not to *Speak our Minds* Frankly and Plainly. A Mark of Infamy hath, by the Universal Consent of all civiliz'd Nations, been set upon some Actions, tending either to the great Disparagement of Humane Nature, or to the great Disturbance of Civil Societies; that a Sense of Shame, and Fear of Disgrace, might be powerful Curbs to restrain Men from doing Such vile Things, as would be sure to Stain their Reputations, and to Fix an indelible Blot of Ignominy upon their Memories. But this Dread of Infamy can no longer prove a Restraint, than whilst Actions truly Reproachful meet with that just Reproach, which they deserve; but this Law of Opinion or Reputation, whereby it is agreed, that Such and Such Vices shall be punish'd with Disrepute, will, like other Laws, lose all its Force and Energy, unless those, who are entrusted with the Administration of it, take care to put it duly in Execution.

Whatever good Reasons there are, why the Names of Persons eminent for Virtue should be mention'd with Esteem in their Own Time, and deliver'd down with Honour to Posterity, the Same are equally Strong for branding the Memories of Wicked Men with lasting Marks of Disgrace; since the Canonizing of Saints doth not more manifestly tend to the Advancement of Virtue, than the Stigmatizing of Villains doth to the Suppression of Vice. There are, indeed, greater Rewards laid up for the Godly, and sorer Judgments

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kept in Store for Sinners, than their being remembered with Honour and Infamy: But still, it is one considerable Part of the Just Man's Recompence, that *his Memory shall be blessed*, and of the Wicked Man's Punishment, (which ought to come home to Him) that *his Name shall rot*. The greatest Mischief that can possibly be done to the Souls of Men, is to discourage them from doing their Duty, by speaking Evil of what God has Commanded, and to Encourage them in the Commission of Sin, by speaking Well of what God hath Condemn'd; and, therefore, a *Wo* is (as You have heard) justly denounc'd, by the Prophet *Isaiah*, against those *who call Good Evil, and Evil Good*: But the Interests of Virtue and Piety are also very much endamag'd by those, who, though they do not go so far as to call Evil good, do yet, by a Criminal Silence, forbear to call it Evil; and, therefore, those Priests are accus'd, by God, of violating his Laws and *profaning his Holy Things*, *who put no Difference between the Holy and Profane, neither shew the Difference between the Clean and the Unclean*.

God forbid, that any Preachers of the Gospel should so far exceed the Bounds of their Commission, as to *Curse those, whom God hath not curs'd*, or to *Defy those, whom the Lord hath not defied*; As it becomes none but *Mad-Men* to throw about *Fire-Brands, Arrows, and Death*; so is it proper for None but wild Enthusiasts, to thunder out, at random, Hell and Damnation. But still, if We will be true to our Trust, We must declare the Laws and the Judgments of God against Notorious Sinners; and when God requires, that *Curses*, in his Name, should be proclaim'd against those, *who remove ancient Land-Marks*; against those, *that pervert Judgment*; and against those, *that take a Reward to slay the Innocent*; neither do the *Levites* discharge Their Duties, unless they *speak these things aloud*, in the Ears of the People; nor the People Theirs, unless, in Acknowledgment that the Curses of God are due to these Sins, *they say, Amen*.

A false Notion seems to have been taken up, of late Years, as if it were not consistent with a true Christian Temper, to inveigh against the Treason of those Regicides, who embued their Hands in the Blood of their martyr'd Sovereign; as if it became Us rather to cast a Veil over it, than to Expose it to public View; and as if the Memorial of it ought, at last, to be discontinued, lest, by going on to ripp up old Sores, We transgress the Bounds of Charity and Moderation. But, are Murder and Rebellion Sins that, at any Time, ought to be touch'd Gently, and to be handled with Caution and
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Tenderness? or, Are those Sins become less Abominable in the Sight of God, or less Detestable by Good Men, in Our Days, than they were in the Days of Our Fathers? Hath not the Legislative Authority set apart this Day, on purpose, that the Guilt of that Sacred and Innocent Blood, which was shed thereon, might be Confess'd and Lamented? and should that Guilt be, on Such Occasions, Stifled, Extenuated, Dissembled? Is it Seasonable, to preach against Rebellion upon the Fifth of *November*? and, Is the Same Doctrine Unseasonable upon the Thirtieth of *January*? Are Treason and Bloodshed Things of So indifferent a Nature, that We ought not rashly to censure Them, who spend this Day in Revelings and Feastings, but charitably to suppose, that, as *He that regardeth the Day, regardeth it unto the Lord,* Gen. iv. 15. so *He that regardeth not the Day, to the Lord, He doth not regard it?* Have any Alterations been made, of late, in the Decalogue? and, Is the Fifth Commandment, which enjoins Reverence and Obedience to our Governours; or the Sixth, which prohibits Murder, repeal'd? Was the Murder of King *Charles* committed so long ago, that it is high time it should now be forgotten? But, Is not the Murder of the righteous *Abel* of a much earlier Date, and hath not God, in his Word, set such a Mark upon *Cain*, that his Sin shall never be forgotten? Was not *Aaron's Rod*, by the positive Command of God, laid up in the Ark, *that it might be kept for a Token against the Rebels*, Nam. xviij. 10. through all succeeding Generations? The *Acts* of *Zimri*, and 1 Kings xvi. 20. his Treason that He wrought, were they not written in the Books of the Chronicles of the Kings of *Israel*? And were they not Therefore written there, that they might be sure to be remembred? Were none of the Four Evangelists Men of a Gospel-Temper? And, doth any One of them let the Name of *Judas* pass, without fixing a Mark upon Him, as a Traiter? Did not St. *Stephen*, at the same that he pray'd unto God, *that He would not lay to the Charge of his Murderers their Sin*, display the Guilt of Them, and their Ancestors, in its proper Colours? *Ye Stiff-necked and Uncircumcised in Heart and Ears: Ye do always resist the Holy Ghost;* Acts vii. 51, 52. as Your Fathers did, so do Ye. Which of the Prophets have not Your Fathers persecuted? And, they have shown them of the coming of the Just One, of whom Ye have been now the Betrayers and Murderers. Shall we accuse this Holy Martyr of Bitterness and Wrath, because He used this Plainness of Speech, when He spoke of Traitors and Murderers? But had not the Blessed

Jesus

Jesus Himself spoken the very same Language upon the same
 Matt. xxiv. Occasion? *Ye be Witnesses unto Yourselves, that Ye*
 31. *are the Children of them that killed the Prophets: Fill*
ye up then the Measures of Your Fathers, Ye Serpents, Ye Generation
of Vipers,—that upon You may come all the righteous Blood shed up-
on the Earth, from the Blood of righteous Abel, unto the Blood of
Zacharias, Son of Barachias, whom Ye slew between the Temple and
the Altar. It is no wonder, if such keen Reproofs of Treachery
 and Murder, as these were, cut to the Heart Persons Guilty of
 these Crimes, and approving the Deeds of their Guilty An-
 cestors: But, certainly, We may Disapprove, Condemn,
 Expose Traiterous and Blood-thirsty Men, without giving
 Offence to any Guileless Hearers, to any Favourers of the
 Royal Cause. All Men of Religious and Peaceable Prin-
 ciples, all who Fear God, and Honour his Vicegerents, will
 be ready, at the first Hearing, to Condemn; upon farther
 Consideration, to Detest; and upon all proper Occasions, to
 Declare their Abhorrence of, such Unchristian, such Unna-
 tural Parricides: They will admire the Virtues, pity the Suf-
 ferings, and reverence the Memory of the Royal Martyr:
 They will, with Shame and Sorrow, look back upon those
 Lam. ii. 1. Days of Darkness and of Gloominess, *when the*
Lord cover'd the Daughter of Sion with a Cloud, and
in the Indignation of his Anger took away from Us the King and
the Priest: They will bless his Holy Name, for restoring,
 together with the Monarchy, Peace and Order to the State;
 the True Religion, and the Beauty of Holiness, to his Church:
 They will be deeply sensible of their Own Happiness, in
 living under the Best of Governments, and the Mildest of
 Princes: They will discountenance all Seditious Principles,
 that tend to disturb the Quiet of Her Reign, and to shake the
 very Foundations, on which all Government stands; They
 will pray unto God, that Her Designs, for the Good of this
 Church and State, which are as Sincere as the Blessed Martyr's
 were, may be more Successful; That God would preserve Her
 from the Machinations of Men of the same wicked Principles
 with Those, who made themselves drunk with the Blood of
 Her Royal Grandfather: That She may have a much Longer,
 much Quieter, and much Happier Reign, over Loving and
 Obedient Subjects; and that, without treading any of the
 same Wearisome Steps, which He did, She may, at last, ar-
 rive at those happy Mansions of Bliss, where His Righteous
 Soul liveth and dwelleth amongst the Glorious Saints and
 Martyrs of God in Heaven.



